

Enclosure 1 – RCIA Process Overview

Appendix 7

	First Period	First Stage	Second Period	Second Stage	Third Period	Third Stage	Fourth Period
	Pre-catechumenate Inquiry	Entrance into Catechumenate	Catechumenate	Discernment and Call	Purification and Enlightenment	Sacraments of Initiation	Mystagogia
Time	Unlimited		One to a few years		Lent	Easter Vigil	Paschal Time
Content	Time to build trust, share personal stories and questions of meaning. Time to proclaim message of salvation and foster initial conversion.	First welcome into household of the Church.	Time to deepen faith/conversion within the living community through catechesis, fellowship, prayer. Introduction to apostolic life.	Admission to those elected for initiation.	Spiritual direction. Preparation for Easter sacraments. Time of recollection. Making use of lectionary and sacramentary.	Full initiation into Church.	Deepening of sacramental life with emphasis on gospel, Eucharist and works of charity.
Name	Inquirers		Catechumens		Elect		Neophytes
Aim	Awakening of faith		Deepening initial conversion and passing on of Church Tradition.		Eliminate what is weak and sinful. Affirm what is holy.		Celebration of faith and sharing of faith in ministries.
Rites	No specific rites or prayer suggested.	Rite of Acceptance into the Catechumenate	Celebrations of Word; minor exorcisms and blessings. (Optional: Presentation of Creed and Lord's Prayer; other minor rites)	Rite of Sending Forth, Rite of Election	Scrutinies and Exorcisms. Presentation of Creed and Lord's Prayer. Pre-Vigil rites.		Sunday Eucharist. Eucharist with Bishop. Anniversary celebration. Festival time in parish.

Enclosure 2 – RCIA Categories of Persons

Appendix 7

Unbaptized Adult or Child of Catechetical Age	Baptized in Non-Catholic Ecclesial Communities	Adult or Child of Catechetical Age Baptized <u>Non-Catholic</u> But Uncatechized	Adult of Catechetical Age Baptized <u>Catholic</u> But Uncatechized
<p>-extended catechumenate required</p> <p>-full initiation (baptism, confirmation, first Eucharist)</p> <p>-single celebration of all of these sacraments at the Easter Vigil</p> <p>-priest who baptizes has the faculty to confirm granted by the law itself (Code of Canon Law); this faculty must be used - confirmations and first Eucharist <u>may never be postponed</u> to a later date</p>	<p>-adjusted catechumenal experience</p> <p>-Profession of Faith</p> <p>-completion of initiation with confirmation and first Eucharist</p> <p>-single celebration of confirmation and first Eucharist in conjunction with profession of faith (may be at Easter vigil, but normally more appropriate during a Sunday Mass in Easter Season)</p> <p>-priest who receives person into full communion has the faculty to confirm granted by the law itself (Code of Canon Law); this faculty must be used – confirmation and first Eucharist <u>may never be postponed</u> to a later date</p>	<p>- extended catechumenate required</p> <p>- Profession of Faith</p> <p>-completion of initiation with confirmation and first Eucharist</p> <p>-single celebration of confirmation and first Eucharist in conjunction with profession of faith (may be at Easter Vigil, but normally more appropriate during a Sunday Mass in Easter Season)</p> <p>-journey similar to that of the catechumen</p> <p>-priest who receives person into full communion has the faculty to confirm granted by the law itself (Code of Canon Law); this faculty must be used – confirmation and first Eucharist <u>may never be postponed</u> to a later date</p>	<p>-extended catechumenate required</p> <p>-clear distinction must be made between the uncatechized Catholic and returning non-practicing Catholic</p> <p>-NOTE: confirmation is reserved to the bishop for a baptized Catholic who has never practiced any faith; the faculty to confirm such a person must be obtained from the bishop. <u>Exceptions</u> (no. 28, National Statutes) – priest may confirm:</p> <ol style="list-style-type: none"> 1. in case of readmission to communion of a Catholic who has been apostate from the faith, and 2. in case of those baptized Catholic but raised in non-Catholic faith through no fault of their own

Enclosure 3 – Status of Baptisms and Confirmations in Non-Catholic Churches and Ecclesial Communities

Baptisms Considered to be Valid. Baptisms in the following non-Catholic ecclesial communities are presumed to be valid unless evidence to the contrary appears:

African Methodist Episcopal, Amish (including Mennonites), Anglican (Episcopalian and Church of England), Assembly of God, Baptist, Evangelical United Brethren, Church of the Brethren (formerly called Dunkers), Church of God, Congregational Church, the Christian Church (Disciples of Christ), Evangelical Churches, Lutheran Church, Methodist Church, Liberal Catholic Church, Church of the Nazarene, Polish National Catholic Church, Presbyterian Church, Reformed Churches, Seventh Day Adventist, and United Church of Christ.

Baptisms in all Orthodox Churches are presumed to be valid.

Baptisms Considered to be Invalid. Baptisms in the following non-Catholic ecclesial communities are presumed to be invalid and persons from these ecclesial communities should be considered to be catechumens:

Apostolic Church, Bohemian Free Thinkers, Christian Science, Church of Divine Science, Quakers, Universalists, Unitarians, Salvation Army, Pentecostal Churches, Peoples' Church of Chicago (Dr. Preston Bradley), Christadelphians, Jehovah's Witnesses, the Church of Jesus Christ of Latter Day Saints (Mormons), Radio Church of God, and the Holy Order of Mans.

Baptisms in the Philippine Independent Church (a.k.a. Iglesia Filipina Independiente) may be valid, but each baptism must be inquired into on a case by case basis to assure validity.

Additionally, any baptism in any church or ecclesial community not administered using the Trinitarian formula (in the name of the Father, Son and Holy Spirit), accompanied by the pouring of, or immersion in water, is presumed to be invalid.

Confirmations Considered Valid. Confirmations (also known as chrismation) administered in all Orthodox Churches (administered to infants at the time of baptism) are always considered to be valid. Candidates for reception into full communion from Orthodox Churches may not be re-confirmed.

Confirmations Considered Invalid. All confirmations administered in any Christian denomination other than an Orthodox Church are presumed to be invalid. Baptized Christians received into full communion from any denomination other than the Orthodox Churches must, therefore, be confirmed. Though several non-Catholic ecclesial communities administer confirmation, notably Episcopalians and Lutherans, their confirmations are not considered valid as the orders of Episcopal and Lutheran ministers are invalid.